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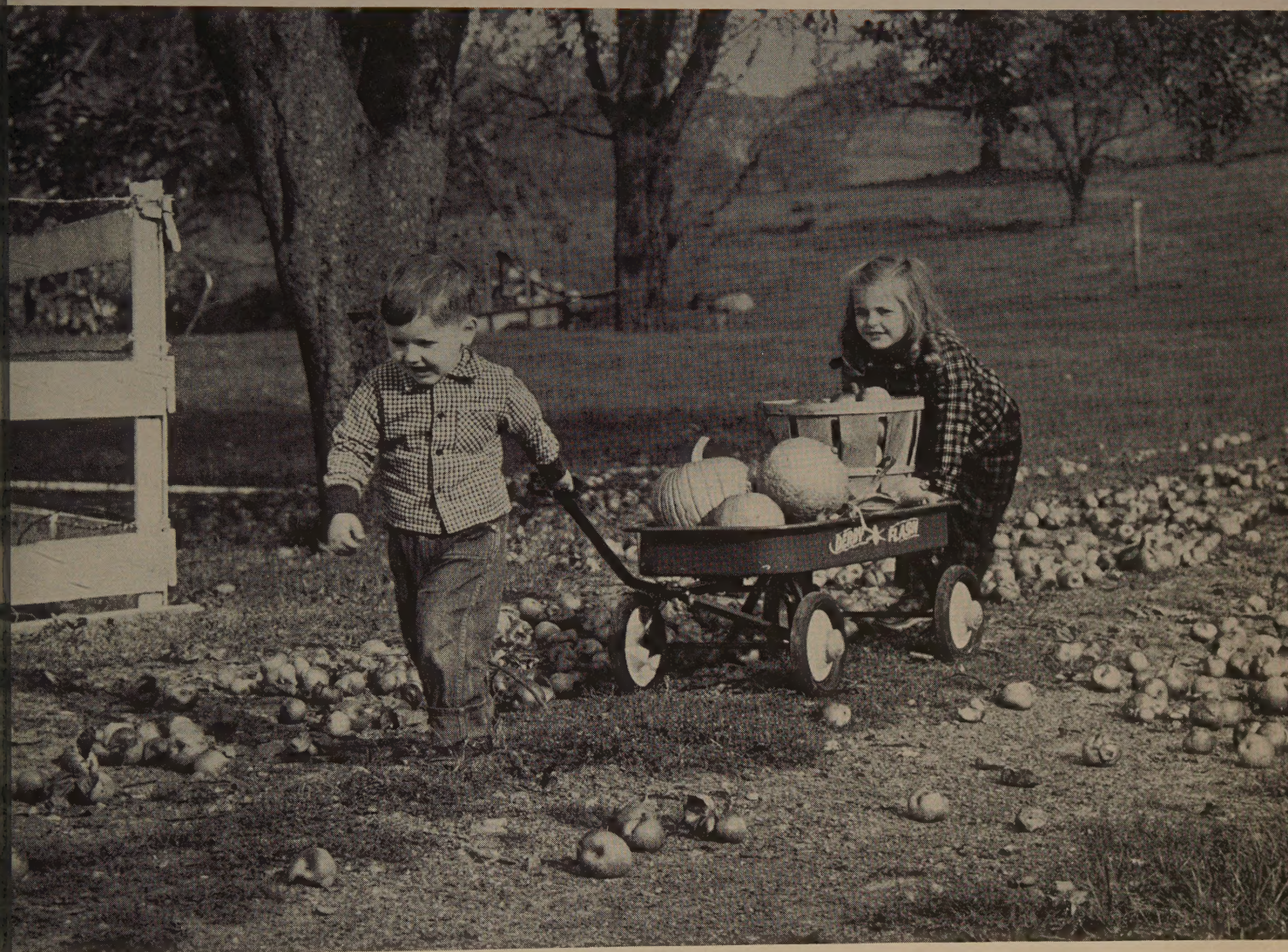
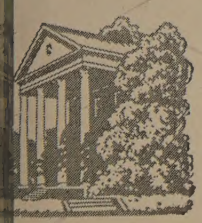
FINDINGS

NOVEMBER 1957



". . . the kindly fruits of the earth . . ."



5 The Parish Committee on Christian Education

9 Advent and Christmas at Church and at Home

12 The Meaning of Advent

14 A Successful Parents' Class

17 Youth's Place in the Church

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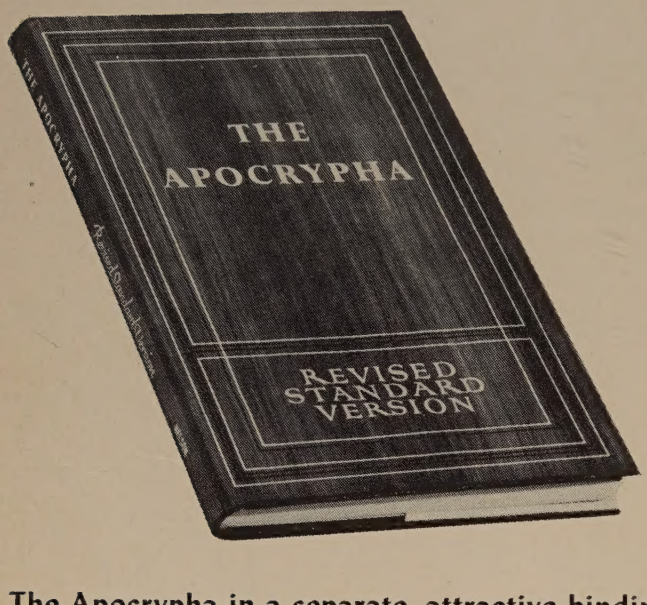

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COMING IN DECEMBER ISSUE

"The Meaning of Christmas," the feature article in the December issue of FINDINGS, is by Frank S. Cellier, a communicant of St. Augustine's Church, Wilmette, Ill. It is written to help teachers and other adults experience "a Christian Christmas."

The Rev. John G. Harrell, Executive Secretary of the Division of Audio-Visual Education, will review new Christmas film releases.

The December issue will review the 1958 missionary study materials in time for leaders of children, youth, and adults to plan for their use either in Epiphany or in Lent.

Miss Emma B. Twiggs, director of Christian education at St. Thomas' Church, Isle of Hope, Savannah, Ga., will give help to teachers seeking to overcome "the post-Christmas slump."

Questions concerning nursery and kindergarten classes will be answered.

FINDINGS INDEX

To facilitate the use of previous issues of FINDINGS by church school teachers and by youth and adult leaders, an index will appear in the December issue enumerating, by title and author and according to classification, the main articles which have appeared in the magazine from its revision in June, 1956, through December, 1957. If this index meets with favor, others will be provided annually.

CHRISTIAN EDUCATION FINDINGS is published every month, except July and August, by The Seabury Press, Inc., at Greenwich, Conn. Entered as second-class matter at the post office in Philadelphia, Pa. Subscription rates: single subscription, $2.00 a year. Bundle subscription, 5 or more copies to one address, $1.50 a year a copy.

FINDINGS

Department of Christian Education
28 Havemeyer Place, Greenwich, Conn.

THE NATIONAL COUNCIL OF THE PROTESTANT EPISCOPAL CHURCH

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THE REV. STEPHEN C. V. BOWMAN

CHRISTIAN EDUCATION

FINDINGS

Contents for November 1957 **Volume 5, Number 9**

ARTICLES

5 **The parish committee on Christian education** *is essential for the oversight and development of all educational activities and resources of the Church. Suggestions are given here, compiled from reports submitted by twelve parishes and missions, for the objectives, organization, and functioning of such a board.*

9 **Advent and Christmas at church and at home** *should be a season holy and joyous for all, says the editor, who suggests activities in which classes and families may share to accomplish this objective.*

12 **The meaning of Advent** *is three-fold, as the Rev. William B. Murdock, rector of Trinity Church, San Jose, Calif., and former editor of* FINDINGS, *reminds us: The Lord has come; He comes now; and He is coming again. Mr. Murdock asks us to stress the latter note this year, both in our personal preparation for Christmas and in our classroom work with children.*

14 **A successful parents' class** *is described by Morgan C. Larkin, its leader at St. Barnabas' Church, Bay Village, Ohio, to encourage those who think they cannot have such a group themselves.*

17 **Youth's place in the Church** *is brought to our attention by the executive secretary of the Youth Division, who replies to seven questions about Church youth work raised by denominational and ecumenical youth secretaries last year in Switzerland.*

DEPARTMENTS

4 **Letters**

19 **What the Church is teaching week by week:** *commentary on the propers and the lections for December.*

21 **Speaking of Books**

23 **Items:** *The Rev. Stephen C. Walke and Dean Frederick B. Wolf join Leadership Training staff • Winter session of Training Program for Parish Assistants • Regional Leadership Training strategy meetings.*

Cover photograph by H. Armstrong Roberts. Photograph on page 9 by Clark and Clark; on page 19 by Ansgar Johnson.

Letters:

• Task Area Description

Editor's Note: The author of the following letter was one of a number of teachers asked to test the September FINDINGS article, "It's Nice to Know What You're Doing," before its publication.

I looked forward eagerly to teaching third grade in the new curriculum. I read the pupil's book, *Our Prayers and Praise,* and was impressed and delighted with it. Then I started to read the teacher's manual, *Throughout the Whole Wide Earth.* I got through the first chapter, absorbed earnestly. In the second chapter, I began dutifully to mark things that would be useful. In the third chapter, I checked, underlined, and inserted a question mark or two. When I came to "Discipline," I had my first small, cold doubt about the simplicity of all this.

In the next chapter, came the questions and descending gloom. The further I read, the more bewildered I became—and humiliated and panicked, too. I don't know anything about church furnishings and symbols, and the children are better at crafts than I am. I was in black despair, literally. When I came to the last chapter, "Organizing Church Year Material for Class Use," my mood was "numb acquiescence."

After swimming and sunning for a week, I could not forget my ignominious defeat, so I returned reluctantly to the manual. The second time through was better, surprisingly: less frightening and more comprehensible.

Then I turned to the task area description. I read the FINDINGS article through, then read it again, and yet again. Taking up paper, I tried to write, but absolutely nothing would produce itself. I would watch trout jump in the lake, then try again. Two sentences; cross them out; tear up the paper. Then I'd go bake a pie, or call on a neighbor, or do a crossword puzzle, procrastinating. Try again. Such inane remarks, and more paper wasted. And then I began to grow irritated: with the Church, with the author of the article, and with my director of Christian education! I felt like a not-too-bright schoolgirl.

It's been years since I was asked to write anything, and I am not accustomed to such self-discipline. It was painfully clear that this was not going to be a triumphant composition. But most painful of all was the realization that the real trouble was—I! What ever possessed me to be so confident? What ego, to think I could understand, absorb, and translate so much information and experience with no effort! It was like a bad Saturday night at a Parish Life Conference! I really felt "no account."

Well, I finally wrote something, though none of the high-flown ideas that filled my mind are on paper. It took four days to put my description down. It's not very good. But writing a task area description was one of the most illuminating experiences I've had. I will start the fall with humility, at least, and an even greater desire to be a good teacher. I am grateful for the extra push you gave in saying, "Write it down."

One last thing: the teacher's manual, *Throughout the Whole Wide Earth:* it's a very good book! I've read it again and studied it, and it is clear now, and helpful. I am certain that it will be invaluable this year.

Jeanne Thayer
Rye, N.Y.

Writing a task area description is difficult and frustrating, but it is also very illuminating, and it will increase the desire and capacity to be a good teacher, as Mrs. Thayer discovered for herself.

The Curriculum Development Division and the Leadership Training Division consider the teacher's task area description to be the key to his understanding of his course materials. In order to check their own "communication" through Seabury Series manuals, the Rev. William Sydnor and the Rev. Elsom Eldridge, respective heads of these divisions, request and urge that clergy and directors of religious education send them copies of whatever their teachers have written. Please address your replies to Mr. Sydnor at 28 Havemeyer Place, Greenwich, Conn.

• Correction

In your September book review section you list the price of the "World Christian Books" at $125. each.

Just proves that we have inflation everywhere!

(The Rev.) Frederick H. Arterton
College of Preachers
Washington, D.C.

Editor's Reply: Well, they *are* good books, but not solid gold. For $125 please read $1.25.

• Plans for Nursery Children

What is intended for the four-year-old class for next year? If we use the three- and four-year-old material for both groups this year, what will we do with the present three's when they are four?

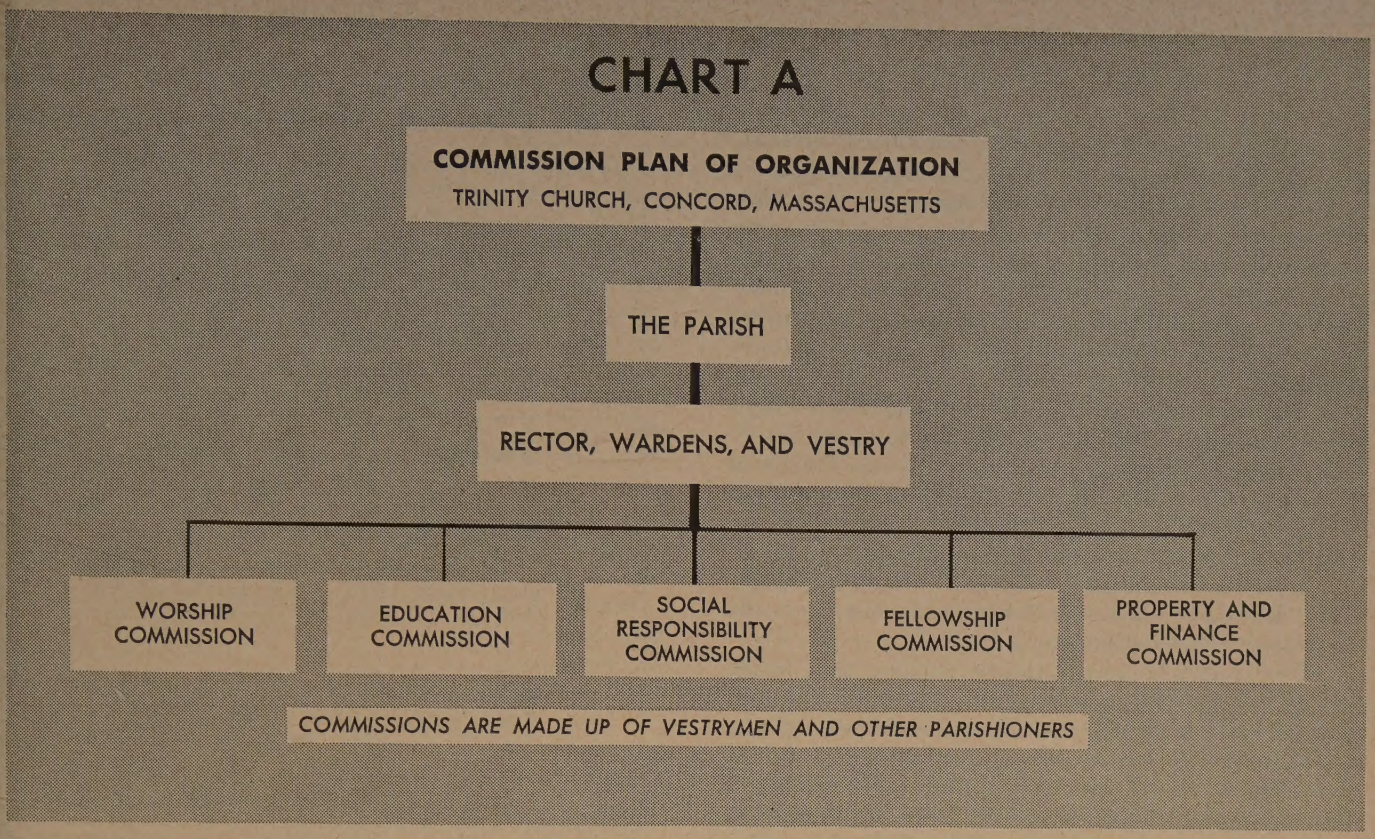
(Mrs.) Paul W. Schmidt
Columbia, Mo.

Editor's Reply: The Seabury Series manual *Receiving the Nursery Child* is intended to be used by teachers of both three- and four-year-olds. It is a guide for adults working with children of either or both ages. The take-home cards, *All Things Created,* should be used this year with all nursery children. A second set of cards, now in the process of production, will be ready for use next September. Then parishes will be able to rotate the use of these sets from one year to the next if three's and four's are in the same class. If they are separated, *All Things Created* may be used with the younger children, and the second set of picture cards with the older boys and girls.

• Teacher Training Guide

We are busily working through our diocese with the first six sessions of the *Teacher Training Guide* which you sent us in mimeographed form. [The *Guide* will be published by the Seabury Press in November.] We are meeting on an area basis with trainers, both clergy and parish directors. We assign a session to each of six groups of three, who spend the morning preparing a presentation to be made in abbreviated form to the whole group in the afternoon. So far the response has been good. We look forward to receiving the full guide in printed form.

(The Rev.) Thomas D. Byrne
Director of Christian Education
Diocese of Florida



The Parish Committee on Christian Education

Twelve parishes and missions report on an effective means of planning the total educational program for all age groups.

ONE of the most effective ways of assuring that a parish educational program is adequate to the needs of all age groups is to organize a Parish Committee on Christian Education. Sometimes such a committee is known as a Board of Christian Education or a Commission on Christian Education.

Purpose of the Committee

No matter what its name, the committee has the "responsibility for the development and oversight of all the educational activities and resources of the church," writes Virgil E. Foster in *How a Small Church School Can Have Good Christian Education* (Harper & Bros.). Such a committee is needed in small parishes as well as in large ones, and a smaller church may have the advantage of meeting this responsibility more quickly and more thoroughly than a large one.

FINDINGS recently polled eighteen clergy for information on Christian education committees. Of the twelve replies, four represented congregations under 200 communicants; one congregation of 400 and one of 1,200 were represented; and two each of 500, 1,000, and 1,500 communicants. Churches at either extreme in size have given identical responsibility to their committees. In St. John's Church, Kenner, La. (under 200), the committee is "to plan and evaluate the total parish program of Christian education." In St. Stephen's Church, Pittsfield, Mass. (over 1,000), the committee "directs the total parish Christian education program."

Marcella Prugh, director of Christian education at St. Paul's Church, Dayton Ohio, has described the committee "as a coordinating body . . . responsible for surveying the educational needs of the parish and planning for the total parish program of education so that every member of the parish family will have a place in the life of that family." *(The Parish Director of Christian Education,* The Seabury Press, p. 14.)

Lay leadership is essential to assure the maximum participation of parishioners in church life. Thus Trinity Church, Concord, Mass., has developed a Commission Plan of Organization (Chart A) to assist the vestry in planning for and carrying out the program of the parish in these areas: Worship, Education, Social Responsibility, Fellowship, and Property and Finance. (See FINDINGS for March, 1957, page 18.) The Rev. William H. Clark, rector, says, "The vitality of a church depends a great deal on the degree of lay participation, which in turn depends on faith in the laity to participate and grow. The opportunity for

. . . An educational committee enables a larger number of people to plan for the Church . . .

this is furnished at Trinity by the commission system."

Mr. Clark continues: "It is the task of the Education Commission to plan and carry out the whole Christian education program of the parish. They are responsible for providing the opportunity at every age level for members of the parish to learn and experience what the Christian heritage of the Church means to them as individuals and as members of God's family."

The Rev. Frank E. McKenzie of St. Philip's Church, Brevard, N.C., also recognizes the need for involving more people: "Our Committee on Christian Education gives key people other than the vestry a voice in the Christian education program of the church and helps to make the parish truly aware of the need for Christian education." Calvary Church, Front Royal, Va., has a similar purpose and even calls its committee "The Concerned."

The vestry is the authority within the parish legally constituted to represent it, and as such has ultimate responsibility for all organizational life. A committee on Christian education should not relieve the vestry of any of its responsibility to be informed about the total life of the parish. The vestry ought to be continually evaluating all parish programs in order of their importance for the redemptive life of the parish. But no vestry can do this alone.

St. Matthew's Church, Evanston, Ill., has set up an Annual Parish Planning Conference which meets in June to share this responsibility. The conference evaluates the past year's parish program and plans for the future.

A vestry can give the Christian education committee authority for the entire educational program. "This means," as Paul H. Vieth says in *Improving Your Sunday School* (Westminster Press), "more than maintaining what already exists. It means a constant effort directed toward the very best and most comprehensive program of religious education which the church is capable of maintaining" (p. 29).

Membership

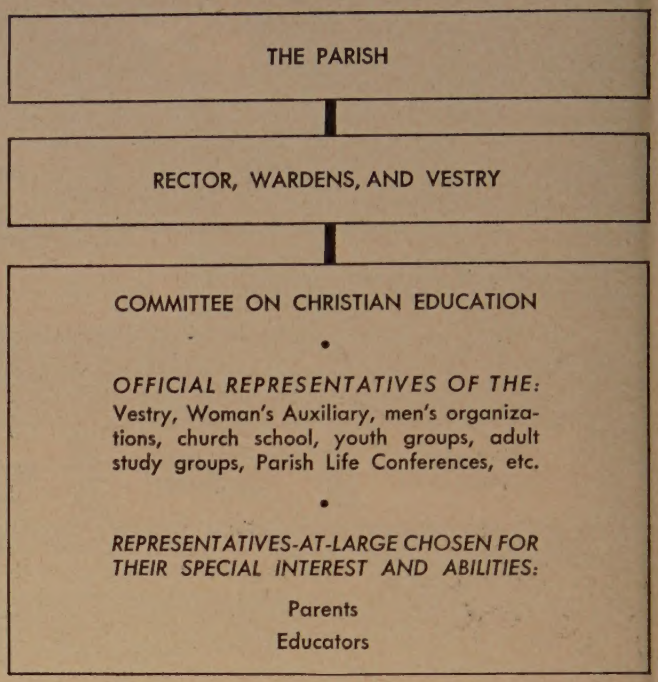
In setting up its advisory board, Trinity Church, New Orleans, invited a cross section of its parish family to serve: young and old; newcomers and lifelong members; parents, grandparents, and single people; teachers; vestrymen; the influential and unobtrusive; professional men and white-collar workers.

In most parishes, members of the Christian education committee are selected to represent the various organizations of the parish. (See Chart B.) If the vestry has an educational committee, its chairman will probably be chairman of the parish committee, too, and other members of the vestry committee will serve on the larger committee. (At Trinity Church, Concord, Mass., no one is elected to the vestry until he has served on one of the parish commissions, and when he is elected to the vestry, he becomes chairman or vice-chairman of the commission.)

Because lay leadership is one of the objectives of

CHART B

TYPICAL ORGANIZATION OF A PARISH COMMITTEE ON CHRISTIAN EDUCATION


THE PARISH
RECTOR, WARDENS, AND VESTRY
COMMITTEE ON CHRISTIAN EDUCATION
OFFICIAL REPRESENTATIVES OF THE:
Vestry, Woman's Auxiliary, men's organizations, church school, youth groups, adult study groups, Parish Life Conferences, etc.
REPRESENTATIVES-AT-LARGE CHOSEN FOR THEIR SPECIAL INTEREST AND ABILITIES:
Parents
Educators

the committee, the rector should not be chairman. However, he, any other priest the parish may have, and the director of Christian education should serve as members *ex officio*.

The organization representatives should be the leaders of their groups: for example, the educational chairman of the Woman's Auxiliary and the men's organization, the church school superintendent, youth advisers, and so forth. Parents' classes and other adult study groups should also be represented. Such broad representation will make for more thorough planning and for better coordination. As the Rev. Mr. McKenzie writes, this plan will help make "each group in the parish aware of the great possibilities it has."

The Rev. Malcolm W. Eckel of St. Stephen's Church, Pittsfield, Mass., urges selecting the top leadership of the parish so that they will assume responsibility as educational leaders in the groups which they represent.

John L. Lobingier suggests that the committee should be "large enough to be representative, but small enough to be effective. The elected members should be capable people, with an interest in Christian education, a desire to learn more, and some understanding of educational method. . . . It is important that the committee represent different interests and phases of work. One member, for example, may be chosen because of his peculiar ability in the field of children's work, another because of experience in youth work, another as an intelligent parent, another because of special training in teaching and in educational method. Let there be an adequate reason for the choice of each one" (*The Better Church School*, Pilgrim Press, p. 137).

Elected or appointed members should serve for a

specified time, either on an annual basis, subject to extension up to three years, or for three years with one-third of them being rotated off the committee each year.

Chart C shows the relationship at Calvary Church, Front Royal, Va., of the educational committee, called "The Concerned," to the church school, vestry, Woman's Auxiliary, and Men's Club. The concentric circles show that Christian education is the responsibility of the total parish. The officers of the Woman's Auxiliary and the Men's Club meet quarterly with the vestry as an educational committee. "The whole parish has become involved, interested, and more aware of what it means to be a Christian and of their responsibility for missions and Christian social action," says the Rev. Frederick G. Weber, rector.

The committee should be a working group, supported by the vestry, by the various organizations of the church, and by the congregation. Otherwise, it would be better to limit its function and its personnel. If its initial responsibility is only the church school, other groups do not have to be represented on the committee.

Limited Duties at Beginning

It is best to start with a limited objective. Trinity Church, New Orleans, a parish of 1,500 communicants, organized its committee in July; the rector, the Rev. Williams S. Turner, set up a Church School Advisory Board and invited thirty-seven parishioners to serve on it. A large church school of adults, young people, and children; the need to erect and equip new educational buildings; and the need to "build an effective educational program increasingly worthy of our God-given task in the Church of meeting the needs of our people" are factors which gave rise to this board. Canon Turner told the committee, "A representative group of concerned, responsible, thoughtful, imaginative, and time-giving key people must be willing to assume specific responsibility for this task, and I ask you personally to share in it. It is too big for one or two persons to do it effectively. Besides, in the Trinity Parish family we do things together—with God's grace we plan, we work, we accomplish together." Canon Turner reports that the board got off to a good start and gives promise of real strength.

"In general, we want the Church School Advisory Board to determine policies and develop the overall plans for our church school," he continues. "In particular, we would: (1) define the goals and objectives of the total effort to our church school; (2) consider the building and classroom space, equipment and furnishing needs of our new facilities, and make recommendations for the vestry and Improvement Fund Committee; (3) determine personnel needs, and plans for recruitment and training of leaders, staff and faculty; (4) recommend financial policies in keeping with program as it develops; (5) plan for promotion and publicity designed to keep our people aware of our program and to win their real support

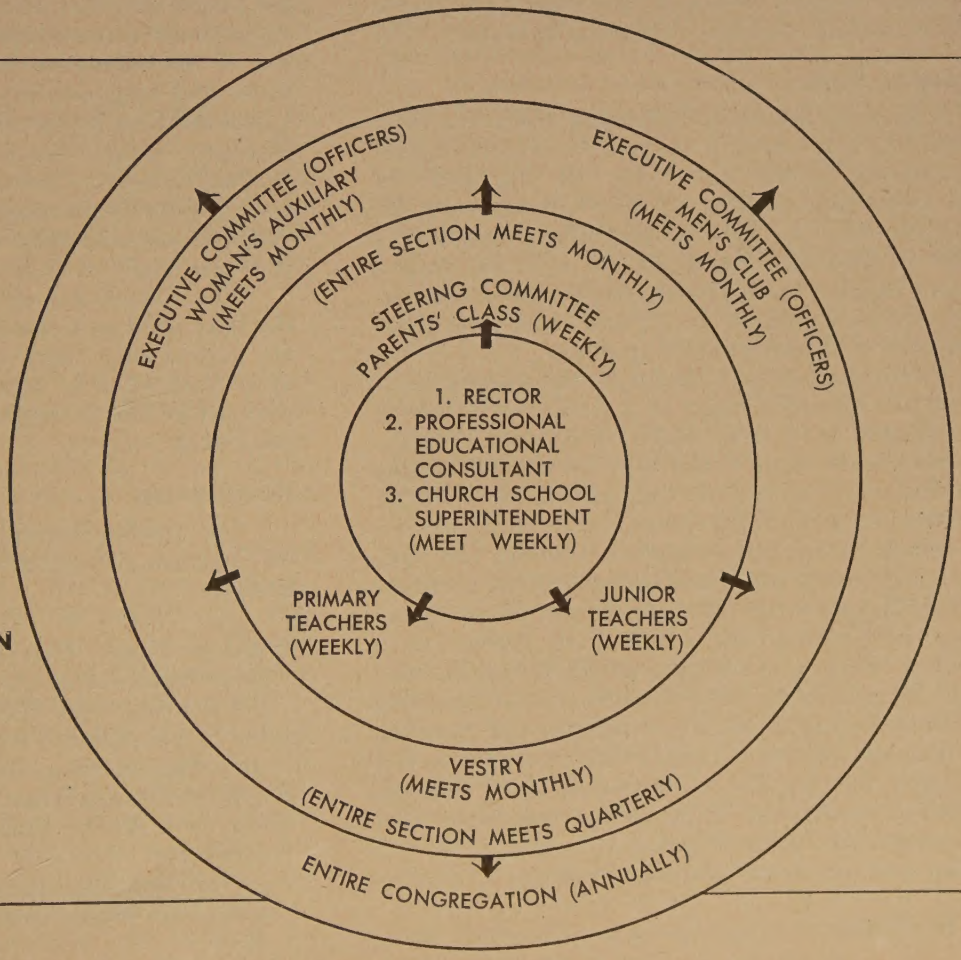
CHART C

PARISH COMMITTEE

ON

CHRISTIAN EDUCATION

CALVARY CHURCH
FRONT ROYAL, VIRGINIA



The goals and objectives of the committee should be clearly defined and its membership should be a cross section of the parish. It may revise its duties upon periodic review.

and personal cooperation; (6) set up procedures for *continuing evaluation* of our program so that it may be always vitally fulfilling our true function as a church."

A group of laymen from Emmanuel Parish in Wakefield, Mass., wanted to evaluate the Parish Life Mission in which they had shared. The Rev. John V. Thorp, rector, writes: "We expect this group will want to recommend the formation of a commission. . . . We are aware of the need for such a commission with cross-section membership. Heretofore, our people have thought of Christian education as synonymous with Sunday school. We are working to develop a concerned core group." In St. Stephen's Church, Miami, Fla., a committee on Christian education grew out of a successfully combined program of the Woman's Auxiliary study program and a men's organization. This year the committee is surveying the total educational needs of the parish and then plans to move into the area of policy determination by way of coordinating various parish activities.

If the initial purpose of the committee is to survey the educational needs of the parish, its members might ask the following questions: What are we doing in Christian education? How effective are our efforts? What are our needs, and how can we help to meet them? What problems do our leaders and teachers have to face, and how can we help them?

Expanded Duties

After an evaluation or planning group has been functioning in one area, it may see the need to expand its operation, or the vestry may see this need and place larger responsibility on the planning group. St. Paul's Church, Cleveland Heights, Ohio, organized a Board of Christian Education to serve as trustees for the church school. The church school is administered efficiently, and the board now is showing growing interest in the total parish program.

The committee may undertake the promotion of one or two special projects in a given year. There is an unlimited field from which to choose! Preparation for the Seabury Series may involve promoting attendance at Parish Life Conferences or a Parish Life Mission, stimulating interest in a family service, in a parents' class, and in teacher training. The committee may decide upon interim curriculum materials until Seabury courses are introduced. Or the committee may arrange for a preaching mission or a school of religion, or set up a parish library. It may share in promoting interdenominational weekday religious educational classes or summertime vacation and diocesan church school conferences, camps, and training programs. At St. John's, Kenner, La., the committee undertook confirmation instruction for both adults and children during a vacancy in the rectorship and supervised the church school in this interim.

Increasingly, education committees are being given the responsibility for the development and oversight of all educational activities and resources of the church, including a voice in work among youth and adults, both in the church school and in other organizations serving these age groups.

In several parishes already cited, committees have effected a parishwide emphasis for a given year, whether it be Parish Life Conferences, a preaching mission, or united study of a particular theme, as in St. John's Church, Florence S.C., where all but two of the nine circles of the Woman's Auxiliary this year are going to study *Christian Living*, the fifth volume of THE CHURCH'S TEACHING.

What You May Expect

All our correspondents tell us that their committees move very slowly. They may be able to promote some short-term projects successfully, but it takes a long time to develop a comprehensive program of Christian education, involving all ages and elements of the parish. Perhaps the chief value, as the Rev. G. W. Buchholz, Jr., says of his committee at All Saints' Church, Cincinnati, is that it gives fifteen or twenty of the more active laymen a better understanding of Christian education. Then, as Calvary Church, Front Royal, Va., has discovered, after a small group has caught fire, they will set fire to others.

All our correspondents also urge that the objective of the committee be limited and specific. "Give them real responsibility and clearly defined goals," writes the Rev. Robert B. Lucent of Kenner, La. Miss Margaret Lodge, director of Christian education at St. Paul's Church, Cleveland Heights, sounds a similar note: "Make its purpose clear. Study where you are, and find out what you want to accomplish and how you can do it."

The Rev. Frank E. McKenzie is concerned that the laity need to recognize what they can contribute. He regrets that "they just listen to the rector and agree with what he says. They do not need to agree with all he has to suggest, but can themselves offer a great deal."

Bibliography

For further information on parish committees on Christian education, we refer you to the following books:

Virgil E. Foster, *How a Small Church School Can Have Good Christian Education.* New York: Harper & Bros., 1956, $2.00, pages 117-122.

John L. Lobingier, *The Better Church School.* Boston: Pilgrim Press, 1952, $2.00, pages 134-139.

Randolph Crump Miller, *Education for Christian Living.* New York: Prentice-Hall, 1956, $6.50, pages 278-280.

Paul H. Vieth, *Improving Your Sunday School.* Philadelphia: Westminster Press, 1930, $1.75, Chapter II.

Advent and Christmas at Church and at Home

by Richard Upsher Smith

"WHAT can I do to help my children understand the real meaning of Christmas?" That cry is raised every year by every thoughtful parent and teacher who wants to counteract the secularized and commercialized version of "the greatest story ever told."

Elsewhere in this issue, the Rev. William B. Murdock has outlined the threefold emphasis of the Advent-Christmas season, and the Rev. William Sydnor has interpreted the weekly scriptural lessons. In this article, we want to suggest specific activities which may be followed at church or at home to make this season holy and joyous for all.

Observances at Church

Church school teachers will find many activities described in their teaching manuals. If their particular course does not offer them enough concrete proposals, additional suggestions will be found in the manuals for the grade just before or just after their own. Teachers should be familiar with what their children are doing in day school so that they can avoid unnecessary duplication of these programs. There may be inevitable duplication of crèches and pageants, especially in the lower grades, but the Church can add a great deal for her own children which a heterogeneous day school cannot possibly supply.

It may be in order for you and your church school staff to examine what has been "traditional" in your parish or mission before you decide what your program will be this year. "New occasions teach new duties," as James Russell Lowell wrote more than one hundred years ago (Hymn 519). For example, your community may be so prosperous that white gift offerings of toys or clothing or food for poor children are no longer needed. A better way to show concern and to meet human need might be to give a cash offering to the Presiding Bishop's Fund for World Relief, or to CARE or some other agency serving refugees. All our observances should have meaning.

An ancient custom which is fast regaining popularity in this country is the use of the Advent wreath. Directions for making the wreath and for ceremonies attending its use are given in the first- and fifth-grade Seabury teacher's manuals, *The Church Is My Home, Too* (page 77) and *The Goodly Company* (pages 46–48), and in an "Advent Family Service," which is available in single copies free of charge from the Children's Division, 28 Havemeyer Place, Greenwich, Conn. (A list of appropriate plays and pageants for Christmas and Epiphany is also available from this office.) The Advent wreath can be the project of the whole congregation if it is hung in the church, or individual classes can make their own wreaths. Many families will make their own, of course, and hold a brief and simple devotional service when the candles are lighted each evening. *The Coming of the Light* (Forward Movement, 20 cents) also outlines family observances for the ten days preceding Christmas.

The Book of Common Prayer provides the necessary note of solemnity as we worship in the pre-Christmas season. Canticles like the Te Deum, the Jubilate Deo, and the Gloria in excelsis give way to the more somber hymns and chants. The collect and Scriptures sound the Advent note of penitence and preparation. Some of these great scriptural passages might be printed in the parish bulletin as choral readings, and the choir or certain church school classes might read them. Especially appropriate for choral readings are Psalm 85; Isaiah 11:1–6, 9; Isaiah 52:1–10;

In Advent and at Christmas we need to examine what to do to make sure that all our observances have meaning in the light of the Event we are celebrating.

Malachi 3:1–2; 4:4–6; St. Luke, 1:26–35, 38; St. Luke 1:46–55; and Philippians 4:4–7.

Chancel plays might well be considered in place of shopworn pageants. Possibilities are John Masefield's *The Coming of Christ,* E. Martin Browne's version of the *York Nativity Play,* and Henzie Raeburn's *Beginning the Way.* Harold Bassage's *The People Were in Expectation* is a new dramatic service for the First Sunday in Advent and should certainly be added to this list. (The Seabury Press, 65 cents.)

Church choirs will rehearse special services designed to help the congregation prepare for Christmas. Some parishes make these services very simple, including only familiar carols so that even very young children can attend. There is a place, however, for introducing unfamiliar carols, drawing upon the treasure of many centuries and many countries to enrich our appreciation of our heritage. It would be well in such a service, either in the bulletin or by word from the pulpit or the chancel steps, to provide some word of explanation or interpretation of these unfamiliar compositions.

Decorating the church for Christmas might well be an all-parish affair. Some parishes do make it just such an occasion. The entire family can take part, even younger children being present to make chains and other decorations. A parish supper and caroling may be included in the program.

It is not necessary to describe here the many activities which provide learning experiences in church school classrooms. The various teacher's manuals contain material on flannelboards, filmstrips, and Advent calendars, to mention only a few. Two further suggestions may also be helpful. (1) Undoubtedly, many children in the lower grades will be making their own Christmas cards. Be sure that they draw or select pictures which have true religious meaning. While the children are working on their projects, the teacher can tell the lovely old, old story and answer whatever questions the children may raise. If there is confusion in the children's minds between Jesus as a baby and as a man—and there is bound to be—be sure to tell them that this baby grew to be a man. Tell them stories of what He did as a man so they can understand why Christmas has such a hold on our hearts.

(2) Older classes might well discuss the meaning of the various Christmas activities in which they share. Junior-high-school pupils may want to gather Christmas cards (after the holiday, of course). If they do, encourage them to consider *why* they exchange cards and gifts, to *whom* they should send them, and the *kind* of cards and gifts they should send. They might have a similar discussion with their parents, too (for the latter's benefit as much as their own!).

Observances at Home

One of the questions asked of many parents who want to institute family observances during Advent and Christmastide is where to find appropriate devotional readings. One ready source is the list of psalms and lessons given on pages x–xi of the Book of Common Prayer. Another is the "Thanksgiving to Christmas" list which the American Bible Society offers clergy each year for parishwide distribution. *The King in His Beauty,* by the late Miles Lowell Yates, is the Seabury Advent book for 1957 ($2.25).

Parents should make their exchange of cards and gifts speak of the faith and love they bear their friends and fellow men because "God so loved the world, that He gave. . . ." (St. John 3:16) Parents should include their children—or be included by the children if this has not been the case—in choosing the tree and decorating it, and in other preparations for Christmas such as hanging stockings and making candies, cookies, and fruitcakes. Surely families that *work* together tend to stay together, just like families that pray together. All unnecessary outside activities ought to be excluded at this time of year so that families may really come to know and enjoy each other. The Christmas season offers us the best opportunity we may have to guide Christian nurture in our homes and thus to counteract the commercialism of the season and the yearlong secular forces of our society.

The reading of old familiar stories and the introduction of new or unfamiliar ones can be a very enjoyable family occupation. Your public librarian will have something for you. So will your rector or director of Christian education. They can give you both "classics" and more recent publications. Among the latter, you will find the take-home nursery cards, *All Things Created* (The Seabury Press, $1.75) made to order for family use throughout the year. They will appeal to older children as well as preschoolers. The Advent cards, with their simple poetry and beautiful illustrations, strike the notes of expectancy and hope which are dominant at this time of year: "you feel all warm . . . with Christmas coming!" and "I heard a bird sing in the dark of December."

Christmas is so much a time for family celebrations that we need especially to remember to share our happiness with those who otherwise would spend the day alone: single persons, people in military service stationed at nearby bases, students "stranded" at school or college, and other persons, including those from foreign countries, separated from their families. (Just to be inside a real Christian home can transform the conception of Christmas and of Christianity which a non-Christian visitor might otherwise hold, and thus draw him closer to an acceptance of Christ.) Where it is impossible to entertain in one's own home, several couples or families might take on this responsibility together and prepare a common meal in the parish house. (This could be done at Thanksgiving, too.)

There are many fine radio and television programs which deserve to be included in the family Advent and Christmas calendar. Likewise, many fine community programs, such as Handel's *The Messiah* or other sacred concerts, are available.

If your town or city sponsors outdoor Christmas

The Bell Choir of St. Timothy's Church will ring out to their neighbors in Detroit the good news of Christ's coming again.

This is an interesting variation of the ancient custom of caroling in parish and community.

decorations, develop yours on a religious theme and encourage business and civic groups to make their decorations religious, too. Perhaps your church can set up an illuminated outdoor display of its own. It could be something which could be used year after year.

Worship

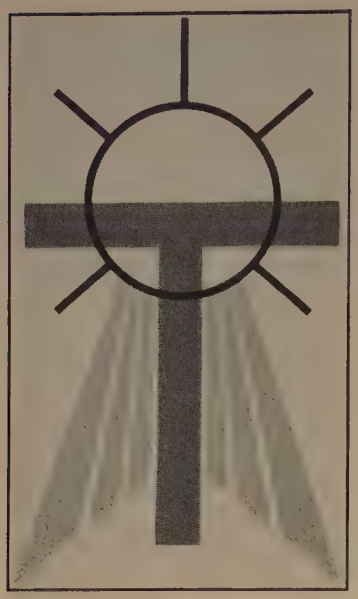
No family observance of Christmas would be complete, of course, without family worship at church, either Christmas Eve or Christmas morning. If your family has an infant or young child as yet unbaptized, Christmas Eve is a beautifully symbolic time to acknowledge him as God's child and to receive him by baptism into Christ's Church.

Both adults and children should give as careful consideration to what they will give Christ and His Church on Christmas as they give to their families and friends. Surely Jesus should receive our first gift. Those of us who have Christmas Fund savings should lay aside the gift we will give Him before we purchase any other presents. It is not too late to sit down as a family and decide upon the limit to be spent on gifts and cards. Last year, at the time of the revolt in Hungary, many Americans decided not to buy any presents and not to send expensive cards. Instead, they used a government postal card to inform their friends of their decision and to convey their good wishes, and contributed the sum they would have spent on their family and friends to some relief agency. Such sacrifices are pleasing to Christ because having been given to the hungry and the naked and the sick, they were given unto Him. (St. Matthew 25:31–40.)

Resources

Parents and teachers both will find it extremely helpful to keep magazine stories and pictures, the better Christmas cards, and story books in a "Christmas box" or file, where they can draw upon them each year. They will also want to visit their book stores and their parish and public libraries. The National Council publication *Churchways* always gives concrete suggestions and lists recent audio-visual resources. (Available for only 25 cents a year, *Churchways* may be ordered from 281 Fourth Ave., New York 10, N.Y.) *Children's Religion*, a monthly publication of the Congregational-Christian Church, is also indispensable to many children's workers. (Available from the Pilgrim Press, 14 Beacon St., Boston 8, Mass., $1.60 per year.)

We have suggested certain things which Christians can do at church and at home to give deeper meaning to the Advent-Christmas season. We have indicated where further activities may be found. Now, in conclusion, we must add a warning. There is apt to be far too much activity at this time of year, both at church and at home. We need to keep our homes from being "busy inns" which have no room for Him who alone can give meaning to our lives at any time —our Lord Jesus Christ.



The Meaning of Advent

by William B. Murdock

ARE you tired of the commercialized Christmas which inches backward through the calendar to a point where now even Halloween is threatened? Of course, you are. Well, what can you do about it? Perhaps you would like to be like those people in Vicksburg, Mich., who celebrate Christmas on the Sunday nearest July 25. Now that *is* a protest! It serves to remind us all that we, too, would like to do something to restore Christ to our Christmas observance.

Recently I read about Christmas in the Canary Islands. The Canaries lie too far from the North Pole and from R. H. Macy's for Santa Claus to reach them on December 25, so the day is reserved for religious observance and a family feast. It isn't until January 6, the day on which the Wise Men will have made their journey to the Holy Land, that the exchange of gifts takes place. On that day, the children leave a pair of carefully cleaned and polished shoes by the door and await the bounty of the Orient. (In the shoes is stuffed a wisp of hay to refresh the Wise Men's camels.)

This second option may seem more inviting than the solution adopted by our neighbors in Vicksburg, but it certainly is not a part of our culture. Some of you live in towns where sizable racial minorities try to perpetuate old-country customs, and you know that the older children grow, the harder it is to hold fast to the time-honored ways of another land. For better or worse, we exchange our gifts on Christmas. This is the day—to phrase it in the words a child might use—that we *get*. If the getting seems weighted on the material side, *we have the whole of Advent* to make the most of what God really has given us, and to think about the gift we would like to give Him in return.

How might a parish stress the wonder of Christmas? How can the dynamic of Christianity be made so clear that it can cut away some of the inroads made by a pagan world on one of our holiest days?

Elsewhere in this issue you will find the feature "What the Church Is Teaching Week by Week." Here, in summary fashion, the Rev. William Sydnor has digested the main themes of the Advent and Christmas seasons. (FINDINGS will carry a special article on the Advent-Christmas propers in the December issue.) Here, therefore, I propose to deal with the seasonal rather than the weekly themes.

The three notes of Advent are (1) the Lord has come (that's the first Christmas); (2) He comes now (that's this Advent-Christmas season); and (3) He is coming again (the Second Advent).

Much of our time has been spent in the years past on the glorious story of the first coming. On a certain day in history, God's own Son did come to visit us. The wonder of the Creator drawing nigh to His created has taxed human powers of expression in all the arts. No wonder, year after year, we retell the story of the first coming. So many written and visual materials are readily at hand. (See *Churchways*, November–December, 1956 and 1957 for suggestions.) How could we neglect this first theme even if we wanted to do so?

He came, yes. But this is nineteen centuries later. We do not need to dwell in the past tense alone.

Lo, He comes again: "O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour is. . . ." (B.C.P. page 95)

When? *Now,* this Christmastide, this Sunday. Yes, even this class! This is ever the prayer of the Church. Come among us, Lord, as we pray in Thy Name. Be present with us in the breaking of the bread. Be with us, Lord, always—in our understanding, in our speaking, and in our thinking. (See Hymn 466.) What God once did, He can do today. Today the Church is His visible Body, and each one of us is necessary to the proper functioning of that Body. God, be present now. Make us healthy in body, mind, and spirit. Take hold of us, that we, even such as we, may bear witness to that light that once was in the world . . . *that is in the world now.*

The Second Coming

The final meaning of Advent is the one we can well stress this Advent-Christmas season. It is the Second Coming. What power lies hidden here! Read the collects for the First and Third Sundays in Advent: "that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal. . . ." and "that at thy second coming to judge the world we may be found an acceptable people in thy sight. . . ." (B.C.P. pp. 90 and 93)

He is coming again! This is a cry that must be heard. Is the glory of the Lord fully revealed in the Church? We would be hard put to defend that proposition. Fortunately, we don't have to. The strengthening doctrine of the Second Coming saves us from that. God who once was in the world, who is in the world, is to come at its end. God who cared enough to create this ordered universe, who cared enough to send His Son and to bequeath His Spirit to us, cares enough to be present at the end.

God knows the world is continually beset by evil in one form or another. He knows, as well you must know, that His Church can sometimes be a frail and timid instrument. God's sovereignty is fully realized in the kingdom of heaven, *but not yet on earth.* When Jesus taught us to pray, He said: "Thy kingdom come. Thy will be done, on earth as it is in heaven." The kingdom of heaven, where evil is overcome, is still in the future for us.

But Christians are not defenders of the status quo. The arrow of history is pointed forward for us, and it puts us on the side of the future. We are soldiers in the fight, but we will not bring in the final reign of righteousness. That God will do. God will bring in His kingdom. But when? That is the question. When will He come again? Tomorrow? There have been so many "yesterdays" throughout the long history of the Church that the confident expectation is that there will always be a tomorrow. So the great and good thing we would do . . . well, we will get to it presently, all in good time.

St. Paul warns us not to delay: "Now is our salvation nearer than when we believed. The night is far spent, the day is at hand. . . ." (Romans 13:11–12, the Epistle for the First Sunday in Advent.)

Making This Real to Children

The day of spiritual niceties, when we can choose the opportunities for Christian service which please us and are not too costly, *is at an end.* "The day is at hand"—and, of course, St. Paul meant THE DAY. This should make us pause for sober thought. Such reflection and preparation is essential to the observance of Advent and Christmas.

How would you change if today were THE DAY? What would be your answer? Would it be such "true repentance and amendment of life" as rings throughout our Prayer Book worship because Jesus taught it throughout His ministry and in His final charge to the disciples before His ascension (St. Luke 24:44–49)?

As teachers, we need to face this question honestly ourselves. Then we may ask it of our children. How would they live if they knew that THE DAY was at hand? What would be their answer? Would they put away the works of darkness and put on the armor of light? Why, then, not every day?

Such questions need not and should not have an aura of fear about them, except only "holy fear," which is love mingled with respect on the part of a creature toward his Creator. Ours is not a religion of fear. St. Paul says "salvation" is at hand. That is good news. If we accept Jesus Christ now as Saviour and Lord, as we do in Confirmation (B.C.P., p. 278), we need not fear His coming now or at His second advent. Ours is a religion of *victory.*

If in our homes and in our churches our children have known the love of God, we need not be afraid to introduce them to the Advent note of judgment for our sins. Boys and girls who have attended church regularly are already familiar with this note in the Advent hymns, prayers, and Scriptures. They also know, from the Christmas, Lenten, and Easter selections, that though we can never escape sin and judgment, that we can always have joy and victory.

What Gift Shall We Bring?

The Kingdom of God has come with power, and it is a present fact. How strong is it in your life and in your family, in your parish and in your community? How much power is evident? We temporize and make excuses for our lack of power. But "the kingdom of God is within you" (St. Luke 17:21), and much as we may delay its fulfillment, God being God, the time will come when His sovereignty will be extended to all the earth.

What can we give Him because of what He has given us? What can we do to hasten His kingdom? We can repent and make amendment of our lives. We can give, daily, twenty-four hours of witness that will strengthen that Kingdom which is already manifest in us and in the world. We can pledge ourselves to love the Lord our God with all our heart, and with all our soul, and with all our mind . . . and our neighbor as ourselves. Of course, we cannot do these things perfectly; nor can we do them alone. That is why God Himself became incarnate at Christmas time and why He has incorporated us into His holy Church, where we may find grace sufficient to all our needs.

Commit *your* life to God day by day, that THE DAY, when all nations of the earth shall know and obey Him, may be hastened. There is power and victory in this faith.

The author of this article and leader of the parents' class described meets with the group's permanent observer.

Parents in Bay Village, Ohio, developed a Christian community in which each person found his own place and realized that this is what children need, too. Thus the Gospel became alive and they consider that they had . . .

A Successful Parents' Class

by Morgan C. Larkin

At a recent provincial conference for adult leaders, I was shocked to learn that many parishes strongly resist the national Department of Christian Education's program for adults, and that some have even dropped the program because they found it too difficult. Here in St. Barnabas' Church, Bay Village, Ohio, we have five parents' classes, besides other study groups such as cottage meetings and Lenten study programs.

At the risk of appearing too presumptive, I would like to say that our parents' class, despite obstacles, is a success. Perhaps our experience will help others.

The first few Sundays are critical in any adult class. As yet the class has developed little in common, is confused by the unexpected nature of the course, and is quick to dissociate. For the initial effort, the adult leader must marshal every resource. Group involvement in discussion is to be fostered by every technique. The fallacious idea that, since group discussions are "free" discussions, the leader is relieved of preparing a plan, can do much damage in these early sessions and is contrary to the idea of constructive responsible leadership which the National Council is trying to develop.

Another hazard of the opening days is change in group personnel. The time has not yet come when the group can assimilate new individuals. It is well to fix the group, once the requisite number has been assembled, and then for some weeks not tamper with the membership.

We used the Seabury manual, *Families in the Church.* This was followed closely and deviation made only where actual experience indicated a necessity to do so. We are all told that the Seabury manuals are not necessarily to be followed to the letter, but that considerable latitude is permissible in procedures. We were not inclined to take advantage of this latitude. The temptation to deviate from the prescribed course is greatest on some spur-of-the-moment decision to relieve an awkward class situation. This is hardly to be balanced against the carefully tested methods of operation given to us in the Seabury Series. A further inducement to work well within the best suggestions for procedure is the appearance of enrichment material such as "What the Church Is Teaching Week by Week" in FINDINGS and articles in *Churchways.* Such material is most effective in the framework for which it is intended.

Our single deviation from *Families in the Church* was in class operation. Only with difficulty was it possible to have the group choose a leader and steering committee. Because of a poor history of self-organization and leadership in a similar group the previous year, no further effort was made in this direction, and the operation was carried out under a single leader until late in the year. He and his permanent observer met briefly after each session. The recorder rotated each week.

It would appear that self-leadership will not arise until the group has coalesced to the point where individual members feel a responsibility and concern for the well-being of the class.

It is precisely in this situation that the adult leader must acquire that delicate balance between guiding the flow of common group thinking and dominating the group. Certain problems arise in this respect. It has been emphasized in Seabury adult programs that there is a necessity to permit the group to determine its own need and follow this to its resolution. This is in every respect true, but it does not necessarily mean that the group "need" is the first tangential course the discussion may take.

When problems such as "What is man's fundamental need?" or "What is the principal purpose of the parish church?" begin to be discussed in depth, sooner or later the members of the class begin to confront themselves with their true situation. They find that their cherished psychological devices for peace of mind, their faith in the ultimate goodness of the world, and the apparent conventionality of their social stratum are endangered. When this occurs, roadblocks are thrown into the discussion, trivial diversions appear, or relief in humor is resorted to. These things are not done consciously but in an effort to escape from involvement in what promises to be, for some reason they cannot define, a most uncomfortable situation.

Unless the leader recognizes this reaction of the group, it is very easy to take the first diversionary course *away* from the real need of the group. Recognizing the symptoms, they become guide markers toward the true need of the class.

We were aware that if the class had had time, resolution of such problems would automatically occur. During this resolution, unfortunately, the patience of many who are held in these initial classes only by a

Parents are interested in learning what is going on in their children's classes. Here members of the parents' class at St. Barnabas' listen to a recording of a seventh-grade session. Members also reported on visits to children's classes.

. . . "There is real community in this class. We felt a part as soon as we entered."

tenuous interest can be broken, and loss of membership is inevitable. This is doubly unfortunate as a member lost from an adult study group is unlikely ever to try it again.

Attendance was strongly promoted. The basis for interest in attendance was responsibility to the community. The idea was stressed that the group depended upon each individual contribution. If someone were absent, it was up to the rest of the class to find out why and to encourage his presence at the next possible meeting.

With this machinery, the class set out to achieve its purpose. Two levels of involvement competed for attention. There was, first, the preconceived idea of the class as to why they were there; there was also the actual goal toward which they were being brought by the chapter in the manual entitled "Life's Basic Questions." In reality the two viewpoints were the same, the principal difference being that the first was hearsay and the second required personal involvement and experience. A parent comes into the class with the idea that he is going to learn "something that will help his children in Sunday school." Parents are initially quite likely to regard the chapter on "Life's Basic Questions" as a quick prelude to the real meat of the course which, obviously, would be in a study of grade-by-grade procedures.

They are surprised to find, if they pursue this chapter, that they are brought into a Christian "community" of their own making, in which each finds his own place. Suddenly the illumination comes that a similar place in his own community is exactly what every child needs. This, in the shorthand terminology we developed, is "confrontation with an experience of Gospel." At this juncture, the remainder of the course becomes vested with infinitely more meaning. The information provided in the manual for the parent, or the information he seeks himself, becomes only a tool to do the task he has now resolved to do anyway. Previously, the burden of action was laid by the parent on information. If he got "bad" information, the child would not be helped. If he got "good" information, it would "work" when applied to his child. Needless to say, under a such a philosophy all information seemed to be "bad."

In our class, deliberations on "Life's Basic Questions" were carried on from September of 1956 through February of 1957. In the beginning there was the usual getting acquainted, a reluctance to share until some confidence had been established, and in general a superficiality of treatment.

After six meetings, when the group had acquired the ability to work together fairly well, role-play was initiated. There is considerable resistance to engaging in this activity. However, it is far too important to be omitted from the schedule. Our class undertook the "Smith Family Incident" (*Families in the Church*, p. 26). The role-play had a crystallizing effect on the class community. The fun of engaging in the play and witnessing it, as well as partaking in the lively ensuing discussion, caused a marked increase in sharing and a breakdown of reticence.

Following this, the discussions rapidly assumed deeper levels. Shortly before Christmas our director of religious education suggested that it would be well to arrange a class Parish Life Conference. This was done and the conference held late in January.

The clergyman who was to lead our Parish Life Conference was given a summary of what the class had discussed from the beginning of the year until two weeks before the conference. Because he knew our interests, we did not retrace ground which we had already covered in class, and because we were already a closely knit group, we were able to share a deep and lasting experience. The class, subsequently, was more unified, and the members communicated better with each other.

The class was now ready to serve the parish. It arranged a potluck dinner during a Lenten evening study program and assisted in serving meals and coffee breaks for another Parish Life Conference some weeks later. Individuals made themselves available for church school, for vacation church school, and other tasks in the church.

For the rest of the year the discussions moved into a survey of the various children's classes. This was carried out by visiting the children's meetings and bringing back reports on procedure and reactions. Literature used by the children was studied. Tape recordings were listened to. These sessions were all led by those who visited the children's classes and did the research on curriculum. Leadership was natural, unforced, and not at all thought of as "running the class."

The conclusion of the school year was a happy one. The parents felt that they had accomplished a worthwhile task. The experience of one couple, who entered the class late, expresses the spirit we all felt. "There is real community in this class; we felt a part of it as soon as we entered."

We would be remiss in reporting our observations were we to omit mention of the great importance of the relationship between leader and class. Christian love will grow between the individuals of a class only as they experience such a relationship from the leader. Few of us who are church school adult leaders are accustomed or gifted in developing a relationship of love. We are ordinary people exposed to the daily human stresses of life. Our poor reserves would be quickly bankrupted by such an effort. It is imperative that the adult leader find a source of continual spiritual renewal. This may come through some weekday service or through spending a few moments alone in regular devotion. Some spiritual discipline adapted to the individual's need must be imposed. It would be a poor curriculum which failed at the least deviation from a set routine or content. With the relationship of love between teacher and class the greatest procedural error will be unable to divert the course from success.

Certainly, too, the leader must feel himself to be a part of the community of church school teachers and be faithful in attending their regular meetings. This is basic for a successful effort in the classroom.

The Rev. and Mrs. Richard L. Harbour at the 1955 Convention of Episcopal Young Churchmen at Carleton College, Northfield, Minn.

Youth's Place in the Church

SEVEN QUESTIONS ABOUT CHURCH YOUTH WORK

by Richard L. Harbour

Young people often do not feel at home in the Church. This problem was dealt with at a meeting in Switzerland of secretaries for ecumenical and national church youth work last year. The secretaries formulated seven questions which may lead to exploration of this basic problem. In one form or another, every parish priest has searched for answers to these questions.

1. What steps can be taken to promote more effective relationships between adults and youth in the Church?

A few years ago, chaplains in military service drew attention to religious ignorance among military personnel. College students today, who come from Christian homes and churches, show up in religious knowledge tests as being woefully ignorant.

The Rev. Alva Cox, Jr., formerly secretary for youth evangelism in National Council of Churches of Christ in the U.S.A., has pointed out that "American churches are confronted with the problem of youth leaving the Church after having been trained in the church school program. . . . The major defections come around the ages twelve to fourteen." Edward H. Patey, youth secretary for the British Council of Churches, has reported that out of every hundred children born in England, sixty-seven are baptized, thirty-seven attend Sunday school, twenty-six are confirmed, but only nine of these grow up to fulfill the minimum requirement of adult church membership, which is to attend Holy Communion on Easter Day! These findings may be taken as a clear indication of the need to promote a more effective relationship between adults and youth in the Church.

2. Is the function of church youth group work to establish separate youth communities, or is it to enable young people to take their place in the whole life of the local parish?

The seven teen years in a young person's life are training years. Is the local parish providing an adequate training course which will enable youth to carry their part in the whole responsibility for continuing their life in the Church? Young people are veterans of childhood, they are not yet recognizable adults. If they are left on their own through the teen years, what is to prevent them from assuming that Confirmation is a graduation exercise from which they can turn away saying, "When I was a child I learned about Jesus, but when I became a man, I put away childish things"?

3. What is the place of an "open" group in a parish, and what should be its relationship to the Christian community?

If a church youth group is missionary-minded, it ought to be an open group, which accepts people from other Christian persuasions into its group life, yet not so open that it does nothing for the evangelization and redemption of all its members. Youth desperately need to hear the Good News of Redemption. If the local parish is letting the Church be the Church, its holy fellowship will include work among youth of

the parish and from outside parish boundaries in its activities as a redeeming society.

4. What in Christian youth work is the right relationship of the "didache" to the "kerygma"? Should one precede or follow the other? What is the relationship of both to preparation for entering into full communicant membership of the Church?

We need to examine the meaning of the terms "didache" *and* "kerygma" before exploring their relationships to church youth group work. They refer to instruction in the Christian faith and life ("didache") and to the proclamation of the Gospel ("kerygma").

Hébert Roux, a French Protestant minister, has written an exciting report on his study of this youth problem for the *News Sheet* of the World Council of Churches Youth Department. He says that "didache" is presented but the "kerygma" is neglected in the long and slow instructions of French Sunday schools and in confirmation classes wherein an attempt is made to teach "in tedious school-like lessons the history of biblical revelation, all of Christian doctrine, ethics, *and* Church history!" This culminates for the student at about the age of fifteen in Confirmation and admission to Holy Communion. The newly confirmed are called, exhorted, and encouraged to live and persevere in the Christian faith. In all charity, Pasteur Roux asks, are the newly confirmed really helped? Does the Church act in a loyal and material way toward these new, young communicants? Does it really take seriously its task to announce the word of God and to bring forth new men?

Pasteur Roux says that the Church needs to learn again how "to proclaim the good news to children" making it both an announcement and a call, a presentation and an "approach to the mystery of Christ Jesus." The form and technique of the proclamation ("kerygma") must make the teaching ("didache") expected and loved; it must be essentially oriented toward the decision to "follow Jesus," to become His pupil, His disciple, in order to learn, to know, and to receive more when the moment of decision has come.

It would seem that Pasteur Roux is calling for the very thing the Seabury Series aims to do with children and youth. Courses for junior-high and senior-high youth in grades seven, eight, and nine are now available in the Seabury Series. The tenth-grade course will be ready in the summer of 1958. The contents of the 1956 and 1957 editions of the Episcopal Young Churchmen's Notebook have been written to help adult leaders proclaim and teach the Gospel to young people who want to know. The EYC Notebook is available at the Youth Division Office, 28 Havemeyer Place, Greenwich, Conn.

5. What is the relationship between fellowship and Christian community? What are the practical implications of this theological question in Christian youth work?

The best definition of relationship in a church youth group came from a lad who said, "a youth group is a place where we can discuss our religious difficulties without fear of ridicule." In that atmosphere, young people can listen to the Good News of the Gospel and explore the whole body of instruction in the Christian faith and life. They will need the partnership (not dominance) of adults. The whole experience calls for disciplines, but does not need disciplinarians. Helps are available in the EYC Notebook for study and discussion in the areas of Worship, Faith, Witness, Citizenship, Outreach, and Fellowship. Recreation suggestions are included, and there are helps in the Notebook for observing the Corporate Acts. Parish, district, diocesan, and provincial youth groups can use these helps. The National Convention of Episcopal Young Churchmen links together these channels of relationship between fellowship and Christian community for youth in the Church.

6. How does our disunity as churches hinder the task of maintaining young people as integral members of the Church?

Disunity hinders our ministry to young people in the same way it hinders the rest of the Church's work. At a youth convention the leader described one parish's work with juvenile delinquents. After he had told of a delinquent youth's conversion, one young conventioner asked, "Was that parish high church or low church?" "Divide and rule" is the devil's slogan for all ages.

7. How can the Church bring young people into her life without taking them out of the world?

In his new book *Light the Dark Streets* (The Seabury Press, 1957), the Rev. C. Kilmer Myers answers this question in terms of youth who are deeply entangled in the world outside the Church. Reading the book, one marvels at the extent of Christian love given to the "unlovable." The Willie and Ben Johnson incident may be revealing. Armed with razors, they were advancing on their gang, the Knights. Fr. Myers intervened, trying to get Willie to hand his razor over to him. "Finally," Fr. Myers writes, "I said to him, 'Willie, what do you call me?'

"After a moment of hesitation, he answered, 'Father.'

" 'Willie, what do the other Knights call me?'

"A long silence and then, 'Father.'

"This time I waited; it was my last pitch.

" 'Willie, if you call me Father, what does that mean that you are to me?"

"He looked as though he wanted to cry, 'I, I am . . . your son.'

" 'And they?'

" 'Sons.'

"We looked at each other, long. His was a soft look, that of a child. Slowly he reached into his pocket. He pulled out the razor and handed it to me. Then he turned and, with Ben, walked away down the street" —the "bloody block" as some have named it.

Last summer an adult leader presented a problem in Christian ethics to a youth convention. One of his questions was "What is the Christian view of this?" Some of the young people replied, "Do you want the Christian view, or our own?" The same attitude was revealed by another youth group. One of the members suggested they talk about honesty as a Christian standard. Her classmates expressed surprise that Christ would expect more of them than their school culture requires.

How are people with that provisional view to hear the Good News or receive instruction in the Christian faith and life? Perhaps the task of being partners with youth is given to adults to prove them.

Christ Church, Boise, Idaho. Oldest Episcopal church in Idaho, Montana, and Utah.

What the Church is teaching week by week

by William Sydnor

Advent I, December 1, 1957

THE THEME:

God will send a messenger to prepare men for the coming of the Lord who shall judge His people.

THE EPISTLE. ROMANS 13:8–14:

This is one of the passages on which the Advent Sunday collect is based. The urgency of this section of St. Paul's Epistle makes it appropriate at the beginning of Advent. The reader is warned to take God's commands seriously for "now is salvation nearer than when we believed . . . the day is at hand. . . ."

THE GOSPEL. ST. MATTHEW 21:1–13:

The cleansing of the Temple makes crystal clear the sterner side of God's revelation in Jesus Christ. The Lord comes not only as Saviour who loves and forgives; He is also man's King and Judge. Neither aspect can be overlooked without distorting the meaning of the other.

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PSALM 50:

The psalmist gives us a dramatic word picture of the throne room of the Eternal Judge (vv. 1–7). He sifts and He disciplines. He distinguishes between superficial and sincere worship (vv. 7–15). He also weeds out those who know but ignore the demands of the Law from those who keep His Law faithfully.

MALACHI 3:1–6 & 4:4–6:

Here is Old Testament prophecy which is familiar to us because so much of it is quoted in well-known New Testament passages. The two readings which comprise the lesson probably do not come from the same pen, but as they stand they say that God will send a messenger (Elijah returned to earth; compare St. Mark 9:11–13) who will prepare men for the coming of the Lord. The Lord when He comes will Judge His people.

ST. LUKE 1:5–25:

Today we begin the series of stories from St. Luke which are associated with the birth of Jesus. The lections and propers for Advent, the Sundays after Christmas, and the Feast of the Circumcision (January 1) will lead us through the first three chapters of St. Luke up to the baptism of Jesus by St. John Baptist. Note that in the announcement of the birth of John Baptist the Malachi prophecy is quoted (St. Luke 1:17).

Advent II, December 8, 1957

THE THEME:

Scripture foretells the coming of the Bringer of Salvation.

THE EPISTLE. ROMANS 15:4–13:

Human relations are often difficult between men, between religious or cultural groups, between nations. The Christian, however, does not lose heart. The Apostle tells us in a gloriously reassuring passage that Scripture gives us the encouragement and the necessary fortitude to have hope in these matters. Here is an important aspect of the meaning of salvation. Christ is "our peace, who has made us both one, and has broken down the dividing wall of hostility" (Eph. 2:14).

THE GOSPEL. ST. LUKE 21:25–33:

This is a paragraph from the apocalyptic section of St. Luke (21:5–38) which relates the events of the end of the age. Beyond the dire events of history is the day when the Son of man—here meaning the Risen Christ—will come as Redeemer and Judge.

●

PSALM 25:

The psalm is an individual's lament. Here is a confession of faith in the gracious and righteous God who also will judge. The poet is able to confess his sin because of his profound faith in God's nature (v. 10). It has been truly said that we have the courage to confess our sin to the Lord to whom we are accountable because we already know Him as the Saviour who forgives and redeems. Much wisdom is wrapped up in this psalm, especially in verse 13.

ISAIAH 52:1–10:

While this lovely poetry was probably written by one who looked forward to Israel's release from Babylonian captivity, the Christian cannot divorce it from the coming of our Lord.

ST. LUKE 1:26–56:

Here is the account of the annunciation to the blessed Virgin Mary

which will be heard again on March 25. The passage is obviously appropriate on this day.

Advent III, December 15, 1957

THE THEME:
God's messengers prepare us for the coming of our Saviour and Judge.

THE EPISTLE. I CORINTHIANS 4:1–5:
St. Paul gives us a partial glimpse of his conception of the "ministers of Christ." Ministers are to be trustworthy, and they should be trusted. He warns against making hasty judgments of the "stewards of the mysteries of God." The Lord when He comes will judge "the counsels of the hearts" of all men.

THE GOSPEL ST. MATTHEW 11:2–10:
This passage is our Lord's estimate of John Baptist. Note that He quotes the Old Testament lesson of Advent I in describing John. The passage is perhaps even more important as the Master's description of His own ministry.

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PSALMS 22:23–32 & 99:
These two psalms are intended to be used together in contrast to some Sundays where one may be omitted (see Christmas II below). Psalm 22 is in two parts. Part one is more familiar to us because it is associated with our Lord's passion. Part two (vv. 22–32) is a hymn of thanksgiving for deliverance. Read by itself it is suggestive of the Magnificat (Prayer Book, page 26, and Advent II Second Lesson). "The kingdom is the LORD's," sings the poet, and God's faithful ones "declare his righteousness" (vv. 28 and 32). Psalm 99 enlarges on the kingship of the LORD. The peoples are called to praise the holy King, praise Him for His power and His justice which have been seen in the events of history.

JEREMIAH 1:4–10, 17–19:
God calls Jeremiah to be His prophet.

ST. LUKE 1:57–80:
The story of the birth of John Baptist contains the Benedictus, Zechariah's hymn of thanksgiving (vv. 68–79), which is a part of Morning Prayer (B.C.P., p. 14). The appropriateness of this passage in today's service rests in the words, "thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways."

Advent IV, December 22, 1957

THE THEME:
Prepare! The Lord is at hand!

THE EPISTLE. PHILIPPIANS 4:4–7:
Here is St. Paul's personal farewell to his friends in the church at Philippi. The Greek word *rejoice* has something of the meaning of "prepare" in this context. Injustice and derision may be hard to bear, he says to his readers; nevertheless they are to be known for their patience (moderation) and should remember the Christian's watchword: The Lord is coming. "Have no anxiety about anything" (v. 6, RSV), he says, and, when your prayers are infused with thanksgiving for mercies already experienced, your requests are likely to be acceptable to God. This set of mind brings that peace which the world cannot give. What better preparation could we make?

THE GOSPEL. ST. JOHN 1:19–28:
Here is the Fourth Gospel picture of John the forerunner preparing men for the coming of the Lord.

●

PSALM 80:
This liturgical hymn was a national lament. It was probably uttered by a spokesman for the congregation; the people's responses are found in verses 3, 7, 14, and 19. The penitential character of the psalm fits in with the penitential aspect of Advent preparation. Note especially verses 17 and 18 in this connection.

ISAIAH 40:1–11:
Second Isaiah is made up of the writings of an unknown poet. His book opens with this poem which could bear the title, "The Coming of the Lord." Historically the occasion for it was probably the end of the Babylonian exile. We cannot read it without thinking of John Baptist and the coming of our Lord.

ST. LUKE 3:1–17:
St. Luke was a careful historian, as the introductions to his two books indicate—St. Luke 1:1–4 and Acts 1:1–2. At the beginning of his account of John Baptist's ministry he carefully dates his book. This is the only fixed date in the order of occurrences in the four Gospels. So the passage is not only important as the fullest picture we have of John Baptist's preaching; it is important in establishing the beginning of John's ministry.

Christmas I, December 29, 1957

THE THEME:
God's Son is born of a woman for our sakes.

THE EPISTLE. GALATIANS 4:1–7:
The Apostle is explaining the new status of men of faith. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (vv. 4–5). It is because of this adoption into the heavenly family that men of faith can have the Spirit of that family and the right to call God "Father."

THE GOSPEL. ST. MATTHEW 1:18–25:
Here is the First Gospel account of the birth of our Lord. St. Matthew uses a Hebrew play on words—"Jesus" and "will save"—to describe what will happen when the Messiah comes—"he shall save his people from their sins."

●

PSALM 145:
This psalm utters such deep spiritual thoughts that parts of it have entered the classic language of faith. We naturally read Christian meaning into it. At this time of year these words seem to be in the forefront: "The memorial of thine abundant kindness shall be showed; and men shall sing of thy righteousness" (v. 7, also vv. 9 and 18).

ISAIAH 9:2–7:
The prophet Isaiah wrote this poem about the Messiah who was to come. Again it is impossible to read this without seeing in it a full-blown description of our Lord and His mission.

ST. LUKE 2:1–20:
The wonderful prose-poetry of St. Luke gives us the unforgettable picture of the Nativity. The angel's announcement is for all time the classic statement of the Good News.

Edited by Randolph Crump Miller

speaking of Books

The Christian Faith and Youth Today

Essays by James T. Cleland, Hans Hofmann, and Albert T. Mollegen. Edited by Malcolm Strachan and Alvord M. Beardsley. Greenwich: The Seabury Press, 1957. 96 pages. $2.40

Church and other independent secondary schools offer opportunities both as missionary fields and as areas for investigation, experiment, and demonstration. They are important means for bringing the insights of Christian thinking and the influence of committed Christians to bear on the total educational enterprise of the country. As a result of school people taking seriously their responsibility as churchmen, there is a growing body of thought relating the opportunities and gifts of Christians to the fundamental general educational needs of contemporary youth.

It is encouraging that theologians and seminary professors are ready to accept the challenge to help schoolteachers relate their faith to their work. The results are beneficial not only to the schools immediately involved but also to leaders in Christian education activities in parishes and to teachers in secular schools, public and private.

This volume incorporates the proceedings of "The Conference on Religion in Education" held at Atlantic City in October, 1956, under the auspices of the Council for Religion in Independent Schools. Administrators, chaplains, and teachers, totalling 350 persons and representing 162 schools from Maine to Florida and from New York to California, participated. Many of those present have, in recent years, been eating and thinking together about the various aspects of "The Christian Faith and Youth Today," especially as that union is the responsibility of secondary-school education. Those present were ready to hear and discuss the addresses with informed interest.

The addresses and discussions of the conference are directed more to the pastoral functions of teachers, if they can be separated from the academic. The Rev. James T. Cleland discusses "A Practical Christianity." He assesses the religious nature of various schools. His exposition of Christianity in terms of the conflict between the religion of Faith and the religion of Law is illuminating to those who deal with youth in the midst of the discipline and routine of school life which too easily produces legalists among teachers and students.

The Rev. Hans Hofmann of Harvard makes use of his vast preparation in theology, psychoanalysis, and psychology in dealing with "Christian Revelation and the Insights of Psychology." He carries the theme of the conference further by examining the needs of young people in terms of love and law. Especially he sets forth the full dimensions of the needs of young people in terms of love and the understanding of the self and love.

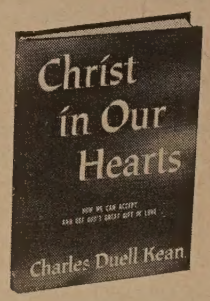
"The Meaning of Love in Christian Thought," especially as it bears on the daily lives and concerns of students, is by the Rev. Albert T. Mollegen of Virginia Seminary. Specifically he deals with bringing young people to understand the relation of faith and love and the meaning of the Commandments to love God, neighbor, and self within God's ordering of the universe.

Teachers and youth group leaders, whether in parishes or schools, need not look to these essays for pat formulas for administering the religion of law to young people, but they will find in them much guidance in understanding the Christian faith and its communication to young people.

The inclusion of the services of worship will increase the value of the volume to the individual teacher and his faith, thinking, and teaching.

(The Rev.) John Page Williams
Dean of Church Schools
Diocese of Virginia

Christ in Our Hearts



By Charles Duell Kean. Abingdon Press, 1957. 109 pages. $2.00

Here is a deceptively simple little book which to a remarkable degree succeeds in its "attempt to interpret the operation and power of the love of God in the hearts of men and women in the modern world." Adapted from a series of sermons, the book has a great deal of practical relevance.

Dr. Kean says that our security depends upon our wholehearted commitment to God amid all of life's exigencies and upon our loving relationship to others.

Christian reality consists in our meeting life as it comes, trusting God despite difficulties and failures. We are infinitely precious in God's eyes, yet "we have this treasure in

earthen vessels," which may become marred or even broken. Still our "treasure" remains inviolate because life does not depend ultimately on us, but rather on God's love.

God's demand is not merely that we love Him and our neighbor, but that this shall become the decisive factor in our lives. It is in our inability to love thus that we are "the poor" to whom Christ was sent to preach the Gospel. Through Christ alone are we empowered to crucify our pride in order to accept God's love in our own lives and to become channels through which His love may touch others.

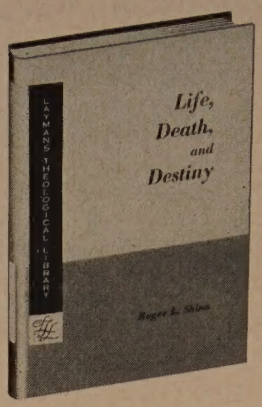
In the Church, that "hospital for sinners," man should be able to meet God and his fellows openly, with full self-disclosure, as friends meet. Failure to see Christ in our brother is the root cause of hell on earth: isolation of men and nations from each other by fear and hostility.

The meaning of life is in loving, and the meaning of loving is in the act of God in Christ. The Christian faith is the story of a gift which is given, accepted, and used. God takes the initiative in loving, though we may refuse His gift or take it lightly. If we accept it in the spirit in which it is given, our ties are cemented both to God and to our fellows. Finally, we use God's gift of "Christ in our hearts" by making it the pattern of our daily relationships in everything we do.

Although the style of *Christ in Our Hearts* is simple, the concepts around which it is built are obviously profound. One questions whether the rather skeletal form of the book does justice to its subject. While succinctness is appealing, one continually wishes for more to be said. The final chapter, in which the giving, accepting, and using of God's gift of love is propounded, is perhaps even too brief to be entirely clear. Nonetheless, *Christ in Our Hearts* will stir the thoughts and spirits of those who reread it to grasp its full message.

Not the least of the appeal of *Christ in Our Hearts* lies in its liberal references to poets, playwrights, and novelists, current and past. One feels one has wandered in the author's own library, where, through perusing dog-eared and underlined volumes, one comes to know the man well, and thus to understand more clearly what he has written.

(The Rev.) Sumner Walters, Jr.
Department of Christian Education



Life, Death, and Destiny

By Roger L. Shinn. Layman's Theological Library, Westminster Press, 1957. 95 pages. $1.00

How does the Christian layman read his newspaper? This is the question to which Roger Shinn is really addressing himself in this short book. He talks about history as "what has happened, and what those happenings mean and do to the people who live through them and after them." The word *history* can sound quite abstract, but if we think of ourselves as Christians trying to find some real meaning in the daily paper, we will begin to face the problem of history in its most immediate form.

Dr. Shinn's concern is, "How does God act in history? What is He doing to people and through people in this world of ours?" Christian belief, he asserts, can and does provide the clues to clearer understanding of what is going on in history. In a brilliant series of "case studies" in Chapter 4, the author sets the Battle of Leyte Gulf, the seething revolution in Southeast Asia, and the story of the American Negro alongside the Biblical and prophetic interpretation of history which culminates in the life, death, and resurrection of Jesus Christ. In these brief but vivid illustrations we begin to see the way in which "God is working His purpose out as year succeeds to year."

In the second part of the book the author turns back to look again at certain Christian affirmations which may not be well understood but nevertheless are keys to the interpretation of history. First, he explains with masterful simplicity the effect of the goal of history, or eschatology, upon our appreciation of the present, and then he deals in turn with death and resurrection, body and soul, heaven and hell, the last judgment and the Second Coming.

All this in ninety-five pages promises the reader that he will not be swamped with involved and difficult passages. Rather, this is a stimulating look at life from a new angle. To live in history is for Dr. Shinn a great adventure, and we begin to see how to share in its excitement. "To live *today* is our immediate business. But . . . today includes memories that stretch far backward and expectations that reach far forward. It includes beliefs about all of life, death, and destiny."

(The Rev.) Roswell C. Moore
Program Consultant
Diocese of Central New York

Beauty and Bands and Other Papers

By Kenneth E. Kirk. Prepared by E. W. Kemp. The Seabury Press 1957. 288 pages. $3.95

Dr. Kirk was for seventeen years Bishop of Oxford. The papers and sermons collected here are, for the most part, taken from the Oxford Diocesan Magazine. They cover a span of years and a variety of topics. In a most effective way they take the reader into the diocese and life of a great bishop, certainly the leading contemporary moral theologian of our Church.

Bishop Kirk was a man who did not hesitate to face issues and problems squarely. After examining a problem, he felt an obligation, as leader of his diocese, to come to as definite a conclusion about it as the evidence would allow. Again, he did not hesitate to suggest definite courses of action for concrete situations; but, more than this, all of his suggestions and conclusions are firmly rooted in explicit Anglican tradition.

Among the topics of lively interest upon which Bishop Kirk had something important to say are: the Virgin Birth, the relation of the Church of England to the Free Churches (Reunion), the ordination of women, capital punishment, infant baptism, and the necessity of orders.

These papers were written for "average church people." Their style is truly flowing; technical terms are almost totally avoided; and all of the selections are of pleasing length.

(The Rev.) Arthur A. Vogel
Nashotah House

ITEMS

Appointments to Leadership Training Staff • Regional Strategy Conferences • Winter Training for Parish Assistants

THE Leadership Training Division of the National Council includes two new men this year. The Rev. Stephen C. Walke, who arrived September 15, came from Christ Church, Raleigh, N.C., where he had been rector since 1952. He was born in Tokyo, the son of missionary parents. He is a graduate of Yale and of the Virginia Theological Seminary. Earlier in his ministry he served Trinity Church, Elkridge, Md., St. Paul's and Good Shepherd churches in Chattanooga, Tenn., and Trinity Church, Portsmouth, Va.

The Very Rev. Frederick B. Wolf, dean of the Cathedral Church of St. John, Quincy, Ill., for the past three years, will arrive in Greenwich in December. A native of Iowa and a graduate of Grinnell College, he served Holy Trinity Church, Belvidere, Ill., upon his graduation from Seabury-Western Theological Seminary, and then became rector of St. Christopher's Church, Oak Park, both in the Diocese of Chicago. Dean Wolf was a fellow of the College of Preachers in 1955 and is the author of the National Council study guide *Christian Forgiveness.*

●

A SERIES of twelve regional meetings to map out leadership training strategy within dioceses and missionary districts is now in full swing. During October six such meetings were held—in Portland, Ore.; San Francisco, Calif.; Ann Arbor, Mich.; Racine, Wis.; Charleston, S.C.; and Knoxville, Tenn. The remaining conferences will be held during November and December in Syracuse, N.Y.; Kansas City, Mo.; Dallas Tex.; Omaha, Neb.; Whitinsville, Mass.; and Richmond, Va. The bishop, diocesan director of Christian education, chairman of the diocesan department, and one other person selected by the bishop were invited to these conferences. In addition to personnel from the Leadership Training Division, the Youth and the Adult divisions are represented on the conference staffs.

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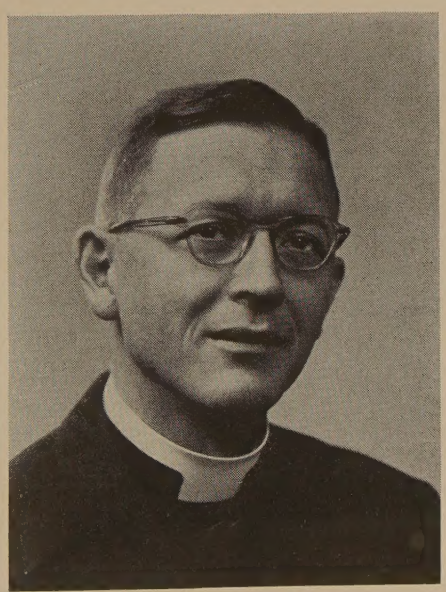
THE winter session of the Training Program for Parish Assistants in Christian Education will be held at Lasell House, Whitinsville, Mass., from January 6 through March 28, 1958. This will be the second such course; the first was held at Nashotah House last summer, when nine women and three men were enrolled. Requests for a circular and other descriptive material should be made of Dr. Johanna K. Mott, executive secretary of the Training Program, 28 Havemeyer Place, Greenwich, Conn.

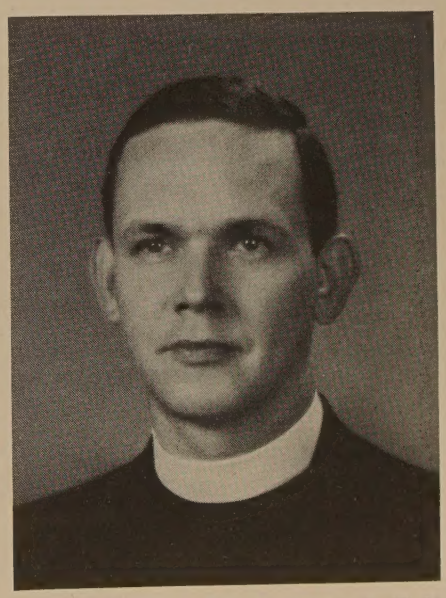


The Rev. Stephen C. Walke

THE first Seabury Series course to be prepared in Braille is *God's Family*, the pupil's reader for the fourth grade. It was transcribed by Mrs. Anita L. Broomall of St. Luke's Church, Kalamazoo, Mich., and presented to the national Department of Christian Education for the benefit of blind students who would like to read it. The two volumes are available upon request from the Librarian, Tucker House, 28 Havemeyer Place, Greenwich, Conn.

●

WHAT use do you make of past copies of FINDINGS? The Rev. Claire T. Crenshaw of Trinity Church, Bend, Ore., has a valuable suggestion: he has assembled ten sets so his teachers can have ready access to them. Another way to make FINDINGS available to your staff is to clip articles and file them according to age level or theme.



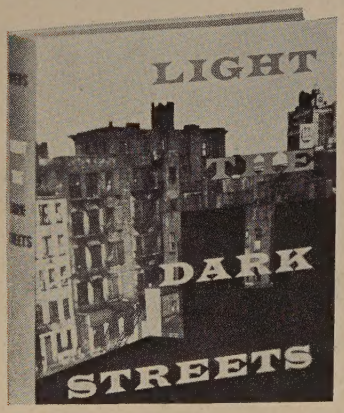
The Very Rev. Frederick B. Wolf

Unusual, Stimulating, Timely Reading

LIGHT THE DARK STREETS

C. KILMER MYERS, the vicar of St. Augustine's (Trinity Parish, New York), whose work with juvenile gangs has attracted nationwide attention, tells in *Light the Dark Streets* the true story of the bewildered, the rejected, the potentially dangerous boys and girls who "go wrong from lack of love, from loneliness, from fear."

This fiercely honest account of the Church's fight against big city delinquency tells where and how genuine progress was made. Based on the hard facts of reality, *it is a rallying call to people everywhere who are working with youth today.*



Foreword by
JAMES A. McCARTHY
Executive Director of the Big Brother Movement

Preface by
JOHN HEUSS
Rector of Trinity Parish, New York

Illustrated **$4.00**

"This is an important, really very much needed book, a significant contribution to the understanding of matters very little understood by most Americans. . . . I strongly recommend it." MILLAR BURROWS, author of *The Dead Sea Scrolls.*

Multitudes in the Valley

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BY DENIS BALY

How can Christianity approach its task in the Middle East—where justice is meaningless and reconciliation seems impossible? Here are some of the facts needed if we are to mediate effectively in this situation and prevent world-engulfing disaster. Denis Baly, an authority on the subject, analyzes the traditions and attitudes of Jews, Arabs, and Westerners; shows how the judgment of God can be seen at work in the prolonged torment; and deals with the work that the Christian World must undertake.

Ready November 14 *Illustrated* $5.00

For the 1958 Mission Study

(Available in December)

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Primary and Junior Leader's Guide

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The Study Book for Youth

Prepared under the auspices of the Youth Division, Department of Christian Education. Develops the meaning of the mission of the Church through the situation in Japan and the Church's work in fulfilling its mission to the Japanese. Various methods for group presentation suggested.

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